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Of course the permanent character of the Aztec language, is no argument for the existence of the same quality in the Sonoran family, especially when we consider under what different social conditions they lived; but we may observe that the theory of the connexion between the Sonoran languages and the Aztec, which Mr. Buschmann has felt himself obliged to adopt, leads him so far in the other direction, as to compel him to assent, though timidly, to the proposition, that it is easy to the inhabitants of the new world to incorporate foreign elements, both intellectual and material, into their languages, and to alter them inwardly and outwardly, as it were, by mere caprice (see i, p. 9). It is to be hoped that this most important question may be further investigated by philologists.

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X.—*Some additional Observations on a collection of Human Crania and other human bones, at present preserved in the crypt of a church at Hythe, in Kent.* By ROBERT KNOX, M.D., Hon. F.E.S.; Corresponding Member of the Imperial Academy of Medicine of France; Foreign Associate of the Anthropological Society of Paris; and of the Natural History Society of Hesse Cassel, etc., etc.

DURING the session 1860-61, I read a memoir to the Society, on a collection of crania, preserved in the crypt of a church at Hythe, in Kent, which memoir the Society published in part ii, vol. i, of the new series of their *Transactions*. I now return to the subject of these crania, after having re-examined them with some care.

Of the various theories offered, as to how these crania came to be collected, I gave a preference, after mature consideration, to that of their being the remains of men who had fallen in battle; who had never been interred singly in graves, but had been buried in a heap, perhaps after long exposure in the open air, and this implied that they were the remains of an enemy slain in fight.

The reasons for this preference were: 1st. The bones, with few exceptions, do not resemble what we call church-yard bones; their condition refuting such an idea. 2nd. They seem to be chiefly the bones of adult men—men in the prime of life. Had they been merely church-yard bones, collected at various times, or disinterred at any one period, it must be obvious that in the collection there would be numbers in a state of decay, as well as the remains of women and young persons of all ages. Now, nothing of the kind occurs. The conjecture was thrown out in the dis-

cussion on my former paper by an ingenious person, that a selection had been made ; that the good-looking crania had been alone preserved, and that, moreover, I had not examined the vast pile of bones heaped up in the same vault or crypt.

In reply to these objections, I may observe : 1st. That they are not church-yard bones ; but, admitting that they may have been once interred (as no doubt they were) and afterwards exhumed prior to their being brought to their present resting place, what has become of the female skulls ? which most assuredly look quite as well as men's crania. The hypothesis then is untenable. 2nd. That the pile as it now stands, and the crania on the shelves were thus arranged some seventeen years ago by the son of General Frieze, who took a fancy to trouble himself with this labour. Prior to this, the entire mass lay heaped up in utter confusion upon the floor of the crypt ; to arrange this in some sort of order, placing most of the crania on shelves, and piling up the bones of the extremities in an oblong heap (amongst which, however, there are a good many crania), was the melancholy task undertaken by this gentleman—one, which had it been undertaken by me, I could not have completed in many months ; for, prompted by a love of scientific inquiry, each skull and each bone would have received from me a tedious and, perhaps in the end, an unprofitable examination. In the absence of any positive information as to the contents of the centre of the pile, it may, in all probability, be conjectured that it contains but few perfect crania ; the long bones of the extremities are piled up on the outer walls, whilst the ribs, haunch bones, small bones of the extremities, and vertebræ, in all probability occupy the centre, being unfitted for that description of architecture adopted by the architect. However this may be, assisted by my friend Mr. Phillips, who aided me so ably in my former inquiry, we ascertained the following facts.

Arranged in rows on shelves, there are to the left of the entrance into the crypt, about three hundred crania, or rather skeletons of the head, as the face is attached to most of them. I have already said enough about these. One measured 21 inches in its horizontal circumference, another 21 inches, a third  $20\frac{1}{2}$  inches, a fourth rather under 20 inches. In one the want of symmetry of the cranium extended to the face, the right side being the shorter side. The short skulls seem to average about 20 inches, the long ones 21 inches. I have already remarked in my work on the *Races of Men*, that although a want of symmetry in the skeleton of the head is sufficiently common amongst the European races, yet, as "a race character," this want of symmetry is confined to the native American race or races, and more especially to the Peruvians. In that race it is the rule ; in the European it is the exception.

Whilst speaking of these long and short heads, I may as well state, that while there are some grounds for assigning to the Scandinavian race or races a more elongated cranium than we find in the Celtic, and more especially in the Sclavonian races, yet that this statement would require to be supported by much more extended proofs than those which now exist. It was the opinion of Mr. Alexander Walker, a human anatomist second to none; it was also the opinion of Retzius, and I also leaned to this opinion myself. Still it is right to say that facts are wanting to prove it satisfactorily. The same remarks apply to the Jutes, Angles, and old Saxons, who no doubt were strongly affiliated to their more northern neighbours. The Anglo-Saxons, as they are called, were included in this theory, and were generally thought to be a very long headed race, in every sense of the word. If so, the quality does not seem to be hereditary, judging from what is now going on in the American states.

Skulls of great density, like that first described by the elder Jussieu, are occasionally, though but rarely, found amongst all races of men, and are to be found amongst these crania. I also observed amongst them the deformation described by Foville. In respect of measurements, the great deficiency seemed to be in the forehead. Some may imagine that this deficiency in the breadth of the anterior lobes of the brain, as indicated by the skull, arose from want of education; such a theory has no basis in facts.

It is more probable that the crania belonged to that class of men who, in all ages and in all races, present narrow foreheads; a class of men described by Falstaff, I think, as "food for powder." Such skulls abound everywhere; but it is more especially amongst the dark races of men that we find this narrowness of forehead to prevail.

On the right hand of the entrance to the crypt, arranged on shelves, are about two hundred and sixty-six skulls: on the table there are nine, and in the pile may be seen (if I recollect aright) about one hundred. Of these, some resemble church-yard skulls.

From the wife of the parish clerk, a very intelligent person, who had charge of the church and the crypt, we learned that her husband reckoned the number of crania at about one thousand two hundred. The pile of bones now measures about thirty feet in length, by eight feet in height. The long bones of the extremities forming the walls of the pile are arranged in layers; thirty were counted from the top to the bottom, perpendicularly, and in each foot of the breadth there were five bones; this would give, on a rough computation, about one thousand two hundred long bones of the extremities in the pile; this is, however, merely conjecture.

There are very few diseased bones ; these I have already spoken of in my former memoir. On this question I observed, that all the pelvic bones I met with belonged to the male. There is a specimen of *anchylosis*, that is, of obliteration of the left sacro-iliac joint by a bony union. As to length, one femur measured 20 inches, another 18 inches, another 17 inches, and another one  $18\frac{1}{2}$  inches. There is nothing extraordinary in these measurements. One ulna measured  $10\frac{1}{3}$  inches. On applying the calliper compasses to a good many crania, I found them generally measuring  $7\frac{1}{4}$  to  $7\frac{1}{2}$  inches in their antero-posterior diameter ; one was found which measured 8 inches ; my own head measures  $8\frac{1}{4}$  inches in this diameter ; but the deficiency in these crania lay chiefly in the frontal diameter, which seldom exceeded 4 inches, measuring from temple to temple. I adhere, therefore, to my opinion, that the most probable theory is, that the bones collected in the crypt of the church at Hythe, are the remains of men who fell in battle, but at what period has not been yet determined. They were collected where they now are in the time of Brome, that is more than a hundred years ago, and he states most positively that the townsmen of Hythe knew nothing whatever of their history.

Leland speaks of a similar collection at Folkestone, and from his language may be gathered that he had seen them. In his time, the bones at Folkestone were supposed to have been the remains of the Saxons, slain in the battle near Folkestone, in 456.

In conclusion, the theory first proposed by Mr. Alexander Walker, that these crania belonged to two distinct races of men, the ancient Britons, namely, and the Anglo-Saxons, cannot be supported by anatomical evidence. The same ingenious physiological and admirable descriptive anatomist, fancied that he could recognize in some of these crania, remains of the Roman or Italian race, a hypothesis neither impossible nor improbable, seeing how widely and effectively Roman civilization and the Italian race had spread over the world. For more than three centuries, South Britain was a Roman colony, yet neither here, nor in other Roman colonies do we find the Italian element of race persisting in any appreciable quantity ; thus corroborating the theory I offered many years ago, that in the destructive influences of climate, and of hybridism, or the mingling with another, and generally, a more numerous race, were to be sought the causes which exterminate all races who attempt to expatriate themselves from their aboriginal soil, hoping to become the natives of another land. Such has been the fate of the Gauls of Asia minor, and of northern Italy—such, I foretold, would be the fate of the Spanish race in America. At the very moment when Canning, and Guizot, and Humboldt predicted a bright future for the

hybrid culled Mexican, I predicted their certain destruction, and present condition. Such, no doubt, in time, will be the fate of the Anglo-Saxon in North America, which he vainly hopes to avert, by avoiding the fatal error the Spaniards fell into: namely, intermarriage with the native Americans—a savage race, incapable of modern civilization.

Thus, in that very physiological law, the law of hybridism, to which modern physiologists had assigned the creation of new races, I find the sure extinction of the invading or obtrusive race.

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XI.—*Treatment of Diseases by Charms, as practised by the Singalese in Ceylon.* By HENRY DICKMAN, Esq., Colonial Surgeon, Ceylon.\*

IN common with the civilized nations of antiquity, before Christianity appeared to purify their sciences, the orientals, among whom the Ceylonese form a very interesting and important class, have always shewn a proneness to mythology. They have had their gods of WISDOM, of WAR, of BEAUTY, etc., as their more renowned brethren of ancient Rome had their MINERVAS, their MARSES, and their VENUSES. The tenacity to consecrate an altar to one distinguished in power or wisdom is observable in the *Singalese* in no less a degree than in those who consecrated altars to the "UNKNOWN GODS". This tendency is strikingly perceptible both in the religion and poetry of nations who had any claim to civilization and refinement; and a cursory glance at the *Iliad* of the Greeks and the *Ramayana* of the Hindus would afford an ample illustration.†

But the Singalese, whose national religion is *Budhism*, while admitting the existence of beings whom they denominate GODS and YAKKOS (devils), having influence over sublunary matters, do not concede to them any power over their *eternal* destinies. *Budha* is their supreme being, their all-powerful saviour; a belief in *him*, his *doctrine*, and his *priesthood* (alluded to as "the three gems"), is alone able to save them from eternal misery,

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\* Communicated by J. W. Fleming, F.R.C.S., surgeon, 37th Regiment.

† No reader of the *Ramayana* will fail to be struck with the analogies between that ancient epic and the *Iliad* of Homer. The Indian Seeta, and the Argive Helen; Rawana and Paris; Rama and Menelaus; Achilles and Sugriva (Hanuman), by whose assistance Rama chiefly succeeded; Sri Lanka Poora and Troy; are striking coincidences in the two epics. And the duration of the siege of Troy is given as ten years; of the war of Rama as twelve. . . . May not the poem of Homer have been founded on the original story of the Ramayna?—*Ceylon Miscellany*, vol. i, No. 1.